The Lamentable

SUFFERINGS

of the Church of

GOD

in

DORSET-SHIRE.

And the perſecution there; Whipping ſufficient men of their own County as vagabonds, and how bruitiſh they behave themſelves and unmanly, diſhonouing their Magiſtracy, and ſhaming their Miniſtery; How they have ſtocked, impriſoned, whipped, and ſent away with paſſes the ſervants of the Lord God, and what havock they have made of the Church of God; acting without the fear of God, and as men regarding neither God nor man, and as though they had never heard talk of God, Chriſt, Prophets nor Apoſtles, nor ſcriptures, as though they never had read their examples of ſuch as turned againſt the Juſt, and were the perſecutors; But the wickedneſs of the wicked ſhall [illegible] themſelves, and the Lord is the reward of the Juſt, and the protector of the Innocent, and carries his Lambs in his armes, and Rebukes the adverſaries, yea Kings, for the Annointed-Elects ſake; Therefore let your doings and violence be ſo no more, leaſt the Lord make you examples.

LONDON, Printed for *Thomas Simmons* at the *Bal* and *mouth* near *Aldersgate*, 1659.

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FRIENDS,

YOU may see in this following Relation your fruits, with uncivil, undescreet, unmoderate, untemperate carriages you use, and hath been done by you to the people of God, to whip sufficient men, able men, as Vagabonds, which are the servants of the Lord, the most high God, and imprison men and women for reproving sin in the gate, and such are your prey; or in your places of worship, how unlike the Church of God are you, or the Apostles, which saith, you may all prophecy one by one? how unlike Peter are ye, and Joel, that saith, the Lord would pour on his Sons and daughters, and they should prophecy? and such you imprison that prophecy to you, and strike, beat, whip as Vagabonds, or as deceivers; (the Pharisees title) now did ever any of the Christians persecute and make such havock and such preys, and laid so many snares to intrap and catch and insnare the Innocent as you have done? as you may read in these following papers your fruits; to all sober people you are a grief, you shame your Office, and dishonour the name, you profess God and Christ, you make the Name of God and Christ to be blasphemed in your Countries; Was ever the like heard as you? your malice is against such which hath been faithful to the Commonwealth, and formerly hath borne Armes against some of you? Therefore now because they lay down their outward Armes, their carnal weapons, now you make a prey upon them, who by your snares and plots seek for them, because you knowing they cannot swear, nor put off their hats, such as deny the honour below, and seek the honour of God, such by evil snares you make a prey upon; is it not a strange thing that you should make a prey, or be so ridged against the servants of the Lord, which by you in scorn are called Quakers? for your ridgedness was formerly against them, when you were in outward Armes against them; and so Dorcet-Shire; to many of you. Is it not a strange thing that you should be perverse, but the Lord forgive you, and let you see your selves, for you have shamed your selves, your names you have set upon record, to be such that turn against them that be guided by the Spirit of God in the life of Jesus Christ, which shews all your service hath this long time been in the lip, what is in your hearts is now manifest; therefore let this time be sufficient you have spent, and wickedness and mischief you have acted against the servants of the Lord, and learn humi-

humility that goes before the honour, and soberness, and temperance, and gravity, and that will be of good report to you; Is this the end of your Ministery and Church, and profession and Christianity, to whip, prison, fine, such as will not give you honour below? Is that it that disturbs you, and fine such as are gathered together in the Name of Christ, and will not break the Commands of Christ, do you think all the sober people in the Nation doth not take notice and view your fruits? Let the witness of God in all your consciences be a witness for the Lord against you, to your Condemnation; from a friend to your Souls and your eternal good, but a grief to see your practizes and ashamed of it. Therefore now you have time, repent, least you say, you had time, and it is past; come do you read in the Apostles Epistles or the Prophets, that they acted such things as you acted, or among the Apostles of Christ? read the Scriptures and try your practizes by them, and let them measure your rule, and let you see who you are like, the persecutors, or the Apostles that were persecuted? Was not the Priests in all ages such as stirred up the Magistrates against the Prophets, Christ and the Apostles? are the Magistrates, become to be their Executioners (for which cause the Lord overturned many) Will not this fall upon you? It lyes upon you to consider it, the Lord will do Justice to his children, who Judges among the Judges; therefore do that which is of good report, and savory and commendable in the eyes of God and his people, and all sober people, that to such you may be a good savour, for many would hardly believe there had been such fruits and actions and carriages among you, in making such havock of the Church of God, and the people of God, by disturbing them and haling them from their peaceable meetings, and so much violence in you towards them through the Priests perswasion; Be not ye their pack-horses, nor executioners to raven after the Innocent, and to destroy them for a thing of naught; But do Justice and keep peace, and walk humbly with God, and stop the way of violence, that will be the way whereby ye may come into a comfortable life with God and his people, which if not, you will be Judged by the Lord God and his people, and that in all your Consciences shall witness it at last, which now you kick against them, persecute and imprison them; and if they went into everlasting punishment, that visited not Christ in prison, What will become of you that cast him in prison? But consider these things, you who have acted like men without reason, or true understanding or knowledge, as though you never regard the Law of God nor man; How do you love enemies that persecute, is this your intertaining of strangers?

gers? The Law saith, thou shalt not vex the stranger: which Law you have cast behind your backs, and Christs Command, and you persecute the servants of the Lord God as Vagabonds; What would you have done to Abraham, that had not a foot of ground? and to Christ, that had not room to lay his head? or the Apostles, that had no certain dwelling-houses, if they had been in your dayes? Are not you ashamed to profess their Words, and walk contrary to their practizes? And was not Cain a Vagabond, that built a City, and had not a habitation in God, the persecutor; The murderer that rose against faithful Abel? And now though you have habitations on earth, yet not in God, you are in the same condition; therefore look to your selves betimes, for it is not past. Or how are you like Moses that Magistrate, that said, would all the Lords people were Prophets? Which you Magistrates cast the Prophets of the Lord, and his sons and daughters in prison; And are not you not an ill savour in this, doth not your fruits declare it?

Here

Here followeth a true Relation of the unjuſt impriſonment of Samuel Curtis *and* John Gundry, *by them called Juſtices, at a ſitting of them at Sherborn in the year,* 1657.

UPon the ſecond month in the year, 1657. *Samuel Curtis* and *John Gundry*, then living in *Everſhot.* in the County of *Dorſet*, were by a Warrant, called, a peace proceſſe, carried before *Walter Foy* of *Melbury Bub*, called a Juſtice, the ſaid *Walter Foy* having nothing to accuſe them of, he cauſed them to appear at the next general Seſſions held at *Sherborn* in the County aforeſaid, and when *Samuel Curtis* and *John Gundry* appeared before the Court at the Seſſions, they began to be light and vain, and ſaid here were *Quakers* come, and having nothing to accuſe them of; Then they called Juſtices bid them put off their hats and be uncovered; But *S. C.* and *I. G.* ſtanding there innocent before them, knowing themſelves clear as to the breach of any known Law; deſired to know what law they had broken that they were brought hither, or who was their accuſer? Then they called Juſtices, cauſed the Cryer to make proclamation that all men ſhould ſtand uncovered in the face of the Court; then thoſe called Juſtices ſaid they will not put off their hats; But *S. C.* and *I. G.* deſired to ſee what law they had broken? but they could not ſhew any, neither had they any one to accuſe them of any thing, that they had done; Then one of them ſaid, that they had made a law for them (to wit that they ſhould put off their hats) but *S. C.* and *I. G.* ſaid that they ſhould ſhew them a law that was made before they came to ſit there, which was in the ſtatutes of *England*, which was made by *Parliament* (for they were not law-makers) ſo when they could not ſhew them any law they had broken, nor accuſe them of any evil that they had done, then they commanded them to depart, and to give attendance to the Court, and appear again when they were called, then after dinner

they were called again, and *S. C.* and *J. G.* came before them as they were commanded, but in the mean time, after they had been the first time before them, they framed themselves an indictment against them; and when they were come before them they read their indictment, that *S. C.* and *I. G.* stood in contempt of the Court, which was false, for they themselves did command them to stand there before them; Then they asked them if they were guilty or not guilty? then *S. C.* and *J. G.* asked them what law they had broken? then they, called Justices said, that they should plead guilty or not guilty, then *S. C* and *J G.* said, that they should shew them what law they had broken, that they were guilty of the breach thereof; Then one of them called Justices said, that they stood in contempt of the Court, Then *S. C.* asked them wherein they stood in contempt of the Court, saying that they were commanded by them to stand there, and being there, whether they did not stand as sober men? and that they stood not in contempt of the court; but not any one of them called Justices, could shew them any law that they had broken, nor yet where they stood in contempt of the Court as they falsly accused them; Then *William Hussey* of *Shalstone*, Judge of that County stood up and said to *Samuel Curtis* and *John Gundry* that this court doth fine you ten pounds a piece, or to lie in Prison until you pay it; so they were presently committed to prison, because they could not pay them money who had broken no Law, neither could any man accuse them of any evil they had done, but contrary to law and equity sent them to prison, so that equity could not enter, and those that refrain from evil, becomes their prey, *Isai.* 59. 14 15. and doth not the Lord see these? and doth it not displease him that there can be no judgement found? and are not these such Judges as the Prophet speaks of *Zeph.* 3. 3. saying, her Judges are evening wolves, who put aside Justice for a thing of nought, even for a hat; and thus were two men fearing God, taken out of their honest imployments, and then insnared and unjustly imprisoned, and those that did it have not learned to love their neighbour as themselves.

The sufferings of the Lords people in the town of Brideport, *by the hands of* Nicholas Sampson *and* Robert Prince *Bailiffs of that Town.*

George Bewly a Servant of the Lord, and Minister of Jesus Christ, and *John Ellis* and *Humphery Sprague*, Servants of the Lord, coming to this Town of *Brideport* the 2 day of the ninth Moneth 57, being the seventh day of the week to a meeting which was in the Town the next day, being the first day of the week and having been at the meeting that day, the Bayliffs sent the Constables, whose names are *Nicholas Way* and *John Davye* with a warrant that night to bring them before them, the Constables having carried *George Bewly*, *John Ellis*, and *Humphery Sprague*, the Bayliffs they said they were wanderers, and sent them to prison that night, and the next day sent for them to the Town Hall, and caused them to be whiped, and the day after being the third day of the week, sent them away with passes for vagabonds and wanderers, *George Bewly* was taken up in the street the third day, and halled out of the Town without his horse and cloaths, he desired of them that he might go back to his Inne where he lodged in the Town to fetch his horse and cloaths, and pay for what he had taken there, but they would not suffer him.

George Bewly having passed some miles from the Town, and being freed again, came back to this Town again to fetch his horse and cloaths, was taken up again by the Constables before named, and carried before the Bayliffs *Nicholas Sampson*, and *Robert Prince* who carried him to the Hall, and caused him to be whipped again; telling him that he was come back from his Testimonial, but he told them that he was come back for his Horse and cloaths; then they sent him away with another passe without his horse and cloaths.

George Bewly the Lords Servant having passed some miles from the town, he was again set at liberty, and then went to *South Periot*. where he had a meeting, and declared the word of the Lord, and then came to this town again the first day of the tenth moneth 57 to fetch his horse and cloaths, and three Friends of *South-periot*. and thereabouts came with him, whose names are *Samuel Curtis*, *Richard Lincoln*. and *William Partridge*, he tarried about one hour or two in the Town, and then was

on horſe back riding out of the Town, the Conſtables before mentioned, came and laid hands on his horſe bridle, and carried him before the Bayliffs again, who carried him to the Hall, and cauſed him to be whipt again the third time, telling him that he was come back from his teſtimonial again, who anſwered that he was come back for his horſe and cloaths, and was on horſe-back riding out of the Town; the next day they ſent him away on his horſe with another paſſe, who having his horſe and cloaths, returned not again, being ſent with a paſſe from tithing to tithing for a vagrant perſon, he being a ſufficient mans Son, his Father being worth many hundred pounds.

Alſo *Richard Polbery* of *Lime-king* then convinced, and coming into this Town the ſame day that *George Bewly* did, being the 21 day of the 9th. moneth 57 to the meeting the next day, and paſſing along the ſtreet with *George Bewly* the Lords Servant, when they haled him out of the Town the firſt time, being the 24th. day of 9th. moneth 57. and being out of the liberty of the Town, and in the Pariſh of *Bradpole*, *Nicholas Sampſon* one of the Bayliffs of the Town haled him into the Town again to the Town Hall, and cauſed him to be whipt, and ſent him away with a paſſe from Tithing to Tithing for a wanderer and vagabond, who came to a meeting of the Lords People but ſix miles from his Fathers houſe.

Frances Williams ſtanding in the ſtreet, whileſt *George Bewly* the Servant of the Lord was examined, when he was in *Bridport* the ſecond time, being the twenty ſixth day of the ninth moneth, 1657 was afterwards taken up and ſent to priſon by the Bayliffs before mentioned, writing on his *mittimus* for gathering together in a riotous manner, to above the number of three, &c. which is falſe, he being but going along with *George Bewley* the Lords ſervant, and ſtanding there to ſee what they would do with him, and this they enviouſly call a Riot.

Francis Williams his Wife ſtanding in the ſtreet alſo to ſee what they would do with *George Bewly*, was by *Robert Prince* one of the Bayliffs ſtrook two or three times on her breaſt with his elbow forcibly, ſhe being with child near her time.

Nicholas Stone ſtanding in the ſtreet alſo the ſame time was take

taken up and ſent to Priſon, with *Francis Williams*, writing in his *mittimus*, for gathering together in a riotous manner, to above the number of three, for laying violent hands on *Robert Prince*, one of the Bailiffs, which is falſe, he being going along with *George Bewly* the Lords ſervant, and ſtanding there to ſee what they would do to him, and this they enviouſly call a Riot.

Walter Hallet ſtanding in the ſtreet, and being going up the ſtairs to the Hall, where they examined *George Bewley* again, after they had examined him at the Bailiffs houſe; was by *Robert Prince* one of the Bailiffs (who is alſo called a Juſtice of Peace) ſtrook many blowes on his head, very violently with a Cane.

Bartholomew Lugge ſtanding in the ſtreet, was alſo afterwards by the ſame Bailiffs ſent to priſon, writing in his *mittimus*, for gathering together in a riotous manner above the number of three, and for hindring the execution of Juſtice, which is likewiſe falſe, he being going along with *George Bewly*, and ſtanding there to ſee what they would do to him; and this they enviouſly call a Riot.

William Eliot the younger, ſtanding in the ſtreet alſo, when *George Bewly* was examined, was afterwards ſent for by the ſame Bailiffs, and by them ſent to Priſon, writing on his *mittimus*, that he had abuſed the officers of the Town, in the execution of Juſtice, and diſturbed them in the execution of the ſtatute made for the puniſhment of Rogues and ſturdy beggars: *George Bewly* being a ſufficient mans ſon, worth hundreds of pounds; and *William Eliot* going with *George Bewly* the Lords ſervant, and ſtanding there to ſee what they would do to him, and this they enviouſly call an abuſe and a diſturbance to hinder the execution of Juſtice, which is falſe, while they themſelves did falſly accuſe and puniſh a ſervant of the Lords, *George Bewly* undeſervedly.

Some time after, the ſame Bailiffs ſent for *Anne Weber*, againſt whom *Anne Egarton* the wife of *John Egarton* of *Brideport* had ſworn, that when *George Bewly* was in the Town, ſhe ſhould wiſh that fire and brimſtone might come down from Heaven and conſume them, which ſhe ſayes is falſe, the words ſhe then ſpake, as ſhe ſayes, are theſe, That there is a Juſt God in heaven which ſaw their actions, and would reward them accordingly, or to that purpoſe; ſo they ſaid, ſhe had curſed, and for that cauſe as they pretended, they put her in the ſtocks.

Francis Williams, *Nicholas Stone*, *Bartholomew Lugg* and *William Eliot*, remained priſoners until the third or fourth month, 1658. and then being the Seſſions for the Town, they were brought to the Seſſions, *Francis Williams* was freed, *Nicholas Stone*, againſt him there was two Bills read, againſt *Bartholomew Lugg* there was one Bill read, and againſt *William Elliot* there was one Bill read, all which Bills they knew to be falſe, and therefore were not free to be tryed by a Jury: ſo then they fined *Nicholas Stone* 10 l. and *Bartholomew Lugg* 5 l. and *William Elliot* the younger 5 l. ſo theſe three, *viz. Nicholas Stone*, *Bartholomew Lugg* and *William Elliot* the younger remains yet priſoners in *Brideport*, *Nicholas Stone* having a wife and five children, and *William Eliot* a wife and four children, whoſe maintenance depends moſt upon their labours, they being poor men.

Nicholas Sampſon and *Robert Prince* Bailiffs of the Town of *Bridport*, upon the ſixth day of the ninth month, 1657. ſent for *Lore Bagg* the wife of *Richard Bagg*, and her ſon *Thomas Bagg*, and three of her daughters, *Sarah Bagg*, *Mary Bagg* and *Abigal Bagg*, five of one Family, and demanded two ſhillings and ſix pence a piece of them for wandring and prophane walking, as they ſaid on the Sabbath day, which was onely for coming from their meeting, from one *Francis Williams* houſe, where they were met together to wait upon the Lord in his fear, and for going from his houſe where the meeting was, to the houſe where their outward abode is, both houſes being in the Town of *Brideport*, about a bow ſhot and a half aſunder, were thus accuſed *viz.* for prophane walking and wandring, they refuſing to pay the money demanded of them, knowing themſelves not guilty of the breach of any Law of this land, they let them paſs to their outward home again, telling them it had been better that they had paid the money they asked of them.

Upon the 15th. day of the 7th. month, 1658. they were all ſent for again, by the ſame Bailiffs, when they came before them, they told them that at the laſt Seſſions there was a peace proceſſe given forth againſt them, and demanded ſureties of them to appear at the next Seſſions; they asked them for what they ſhould give ſureties, telling them they had broken no Law of this land; then they ſaid, they ſhould know wherefore at the Seſſions; they refuſing to give any ſureties, were then forthwith ſent to Priſon,

by

by the ſame Bailiffs; they remained there untill the Seſſions, which was on the 4 and 5 dayes of the 8th. month, 1658. and were then brought to the Seſſions; as ſoon as they came before them, they *viz.* the Bailiffs, *Lyonel Brown* and *John Couſſins*, and *Nich. Sampſon* & *Robert Prince* called Juſtices, & *John Hoskins* the Recorder, fined *Thomas Bagg* thirteen ſhillings and four pence, for not putting off his hat; then there was a Bill read againſt each of them, that upon the firſt of November 1657. they being before the Juſtice of the peace of the Town, were then convicted that on the firſt of November 1657. they were at no Church, nor Chappel, nor other place of publick meeting, where the worſhip and ſervice of God was performed, nor the Lords day duely obſerved, but wholly neglecting the ſanctifying of that day, and the performance of all Holy and Religious duties; which was falſe, they having been at a meeting of the people of God, who worſhipped God in the Spirit and in the truth, as the Apoſtles and Chriſtians did of old, *Rom.* 16. 5: as the Church did in the houſe of *Epenetus*; Did not theſe worſhip God, that had no Chappel nor Steeple-houſe, which the Papiſts ſet up ſince their dayes? then they asked them, if they were guilty or not guilty, they anſwered they were not guilty of any ſuch thing as was read againſt them; then they asked them, if they would be tryed by a Jury, they anſwered, that they did deſire to be tried by a Jury: then they bid them lay down their money for their traverſe, to enter their plea: then they anſwered them, they ſhould not tell them of traverſing, they had taken them from their outward imployment, and ſent them to Priſon, and told them that they ſhould know wherefore at the Seſſions, and now they were brought to the Seſſions, & did deſire to know wherefore they were ſent to priſon, & alſo to be tried by a Jury according to the Law of this Nation; but as for giving them money, that they could not do; ſo they would not grant them a Jury unleſs they could give them money, and buy Juſtice: they told them that Murderers had more priviledge of the Law then they had; *Lyonel Brown* one of the Bailiffs ſaid, that Murderers had a priviledge above them: ſo then becauſe they could not give them money, when as they had broken no Law, they were ſent to priſon again, committed for two ſhillings and ſix pence a piece until they did pay it: *Lore Bagg* being above three ſcore years old, and her husband *Richard Bagg* being left alone,

all his Family being taken from him, he being a mercer, driving a considerable trade in the Town of *Brideport*, the which in this condition he is altogether unable to manage his trade; and these were long kept in a close Prison, and abused, and suffered hardships, but the Lord preserveth the faithful, and his enemies he confoundeth.

Bartholomew Lugg being a prisoner before, was called at the Sessions, who formerly was fined, they told him his fine was taken off, and he was to be freed if he would pay fees, which he refused to do, having broken no Law, then he was taken away by the Keeper, and was afterwards called again; when he came before them the second time, then they fined him thirteen shillings and four pence, for not putting off his hat, and so sent him to Prison again.

Nichlas Stone being a prisoner before, was brought to the Sessions, and a Bill was read against him, wherein was written, that he came into the Church wilfully and disturbed the Minister in that Town; then they asked him if he were guilty or not guilty; he bid them prove what there was read against him, and asked if there were any that would prove it against him; they told him it was proved already, but there was none came forth there, nor elsewhere before him to prove it; so then they committed him to the Bridewell to hard labour for five Months, though when he went into the Steeple-house he spake not a word until the Priest had ended.

William Eliot the younger, being a prisoner before the Sessions, remains a prisoner as before, lying sick then, near unto death.

Joseph Cole a servant of the Lord, being moved of the Lord to declare the Word of the Lord, in *Lime* in the street on a market day, was by the Mayor *Robert Buridge*, and *Ignortius Turner* called a Justice, taken up and imprisoned, the next day sent to *Dorchester* Prison with a *mittimus*, which was written to the Keeper of the Common Goal in *Dorchester*, who was therein commanded to take into custody the body of *Joseph Cole*, and him safely to keep in Prison, until he was thence delivered according to Law, he refusing, as they said, to give sureties for his appearing at the Assizes, and to be of good behaviour, he having in this Town in a market day vented his own imaginations in a publick manner,

tending

tending to ſedition, as they ſaid; his *mittimus* was dated the 25th. day of the ſecond Month, 1657. Here thoſe blind and envious men call good evil, and put light for darkneſs, and call the Word of the Lord an Imagination, and tending to ſedition; even as *Paul* the ſervant of the Lord, for declaring the Word of the Lord in the ſtreets and market places, was called a Sectarian.

Joſeph Cole being committed to *Thomas Wiſe*, to carry him to *Dorcheſter*, they came into the Town of *Brideport* the ſeventh day of the week at night, & lay in the Town that night, the next day being the firſt day of the week, *Joſeph Cole* being moved of the Lord, went to the Steeple-houſe in *Brideport*, where *John Eaton* an hireling Prieſt doth teach for hire; and after the Prieſt had ended, he aſked him a queſtion, and forthwith the people came to him and kicked him, & haled him by the hair, & uſed him very bruitiſhly, and ſo haled him away to Priſon, where he remained until the next day, then the Bailiffs having deſired the *mittimus* of *Thomas Wiſe*, which he had to carry him to *Dorcheſter* with, they kept it from him, and ſent away *Joſeph Cole* with another *mittimus*, and a man of *Brideport* with him to *Dorcheſter* Priſon, ſo they having taken *Thomas Wiſes* priſoner from him, and kept away his *mittimus*, he went to *Lime* again, the Bailiffs of *Brideport* then were *William Balſtone* and *Morgan Bull*.

The laſt day of the 6th. month, 1657. *Humphrey Smith* a ſervant of the Lord, and Miniſter of Jeſus Chriſt, came to *Dorcheſter* that night, and alſo *Thomas Woodrow* a ſervant of the Lord; *Humphrey Smith* had a meeting of the Lords people to wait upon the Lord in that Town where was much diſturbance by many, and the Conſtables ordered the Watch-men to take up them that came there to the meeting, they took up ſuch as were ſtrangers that they met with, they took up *Francis Taylor* and *Joſias Moris*, and put them in the Blind-houſe all the night; the next day being the firſt day of the ſeventh Month, 1657. *Thomas Woodrow* went to the Blind-houſe to ſee thoſe friends that had layen there that night, notice thereof being given to the Mayor *Thomas Simons*, he with the reſt of the company ſent for *Thomas Woodrow*, and cauſed him to be whipt, and ſent with a paſs from tithing to tithing.

Suffe-

Sufferings of the Lords people in Sherburn *and* Longburton *in* Dorcet-Shire.

John Fits-Iames called a Juſtice, a great perſecutor of the Lords people, living at *Luſſone* houſe, in the Pariſh of *Longburton*, did ſend *Winyfred Winzer* and *Anne Colborne* of his Pariſh, to the Bridwell in *Sherburn*, where they were kept many weeks, becauſe they would not come to the Steeple-houſe; he did pretend firſt it was becauſe they did not get them Maſters to live with, when one of them lived with her Aunt; but afterwards when they were to go to the Bridwell, the Officer told them, that if they would go to the Steeple-houſe, which he called the Church, they ſhould be freed; and after *Anne Colborn* was come to *Sherburn*, where the Bridwell was, the Officer that brought her there told her, that if ſhe would but go to the Steeple-houſe there, there being that day a Lecture of the Prieſts, then ſhe ſhould go back again and be freed; ſo that if we go not to the Maſs-houſe we are impriſoned, and if we are moved to go there, we are impriſoned alſo.

And alſo he cauſed *John Hide* and *Robert Hart* to be taken up with his Warrant and brought before him, and impriſoned part of two dayes, and then put into the ſtocks, becauſe they would not go to the Steeple-houſe:

Another time *John Hide*, *Robert Hart*, *John Scote*; *Abraham Farant* and *Samuel Atkins* going to the meeting in *Longburton*, were taken up by his Warrant and brought before him, and kept Priſoners, becauſe they would not go to the Steeple-houſe, and after let go again.

And *Francis Taylor* being moved of the Lord to go to the Steeple-houſe in *Longburtone*, the ſaid *John Fitts-Iames* himſelf laid hands on him and thruſt him out, ſaying if he would not got out, he would ſend him to Priſon:

Francis Taylor coming there the ſecond time upon another day to the Steeple houſe, *John Fitts-Iames* laid hands on him again, and pulled him down to the ground, and then cauſed him to be dragged by the heels, and then took him up and threw him forth into the portch, with much violence, that his head came firſt to the ſtones, and one of them cryed, knock him on the head, and then they took him up and threw him upon the graves, that many ſuppoſed he had been dead,

dead, yet *John Fitts-James* commanded the people to throw him farther, and when few were so mercileſs to abuſe him more, *John Fitz-James* took him up himſelf, and ſo did help to hurle him into his fathers houſe, and there threw him on the ground, and then ſet a guard upon him, and ſo made his fathers houſe his priſon; And when *Francis Taylor* went upon ſome outward occaſion to the Prieſts houſe, whoſe name is *Samways*, he was moved with envy towards him, and having a profeſſor by him, whoſe name is *William Digbar*, he beat him, and thruſt him out of his houſe.

Upon the 22th day of the ſeventh Month, 1657. *Thomas Stickland* and *Francis Dumberfield* of broad *Saron*, were commanded to appear before *John Fitz-James*, *Walter Foy* and *Francis Hollis* called Juſtices, at *Robert Shepherds* houſe at a privy Seſſions in broad *Saron* in the County of *Dorſet*, who there demanded of them, why they did not come to the place called the Church? when they had given them a ſufficient anſwer to it, they committed them to Priſon for wearing their hats in their preſence; ſo this was their ſnare whereby to ſend poor men to Priſon, making their *mittimus* for divers and ſundry miſdemeanors committed in their preſence who ſent them to Priſon, the next day being the 23th. day of the ſeventh Month, 1657. and there remained priſoners until the eighth day of the eighth Month, 1658 and then were brought to *Brideport* at the next general Seſſions, and there by them called Juſtices at the Seſſions were fined two pounds a piece, for no other thing, but for not putting off their hats, and ſo were ſent back to Priſon again, they being two poor men, having five children a piece; who wrought with their hands to maintain themſelves, their wives and children, & were taken from their labours and ſent to priſon, becauſe they could not put off their hats and bow to proud men; Was not that the cauſe that proud *Haman* was wroth with *Mordecai*, becauſe he could not bow to him? and *Saul* though a King or Magiſtrate, yet when he broke the Command, was departed from the Righteous Law of God: then he ſaid, honour me before the people; Thus they left their wives as widows, and many children to periſh for wearing the hat, which was without Law or mercy.

Suffe-

Richard Fair-man a ſervant of the Lord, and Miniſter of Jeſus Chriſt, was paſſed through a place called *Winfreth* in *Dorcet-ſhire*, being paſſing along towards his outward habitation, one *Petfield* Prieſt of *Winefreth* ſent a Watch-man after him on the high way, and fetched him back again, and carried him before *Roger Clavil* a Juſtice, who ſent him to *Dorcheſter* Priſon, where he remained in priſon twenty weeks and more.

Matthew Thomas a ſervant of the Lord, coming to *Blandford*, was ſent to *Dorcheſter* Priſon, by one *Major Dewye* called a Juſtice.

Anthony Meledge of *Lime*, went to *Corſetown* to viſit his mother a widow, and his friend *Humphrey Smith* with him, *Humphrey Smith* being declaring the Word of the Lord there in the houſe, were by one Doctor *Gibbons* and *Richard Iones* diſturbed, who came with a Warrant, and carried them before *Roger Clavil*, and he ſent them both to *Dorcheſter* Priſon, where they were priſoners twenty weeks or above.

Upon the one and twentieth of the fourth Month, 1657. *Bartholomew Lugg* of *Brideport* came to a meeting of the Lords people to wait upon the Lord in *Dorcheſter*, the Conſtables came into the meeting and took *Bartholomew Lugg* out of the meeting, and carried him before *John Whiteway* of that Town, called a Juſtice, it being the firſt day of the week, he did nothing to him but appointed him to come to him the next day, and when he came to the Hall, *John Whiteway* called a Juſtice, and *Thomas Simons* Mayor with others of the company cauſed *Bartholomew Lugg* to be whipped for breach of the Sabbath, as they ſaid, and made him a paſs the two and twentieth day of the aforeſaid Month, and ſent him home from tithing to tithing, which is counted but twelve miles.

Upon the firſt day of the firſt Month, 1658. *Elizabeth Atkins* then living in South *Periot*, was ſent to Priſon at *Dorcheſter* the County Goal, by *Walter Foy* of *Bubdown* called a Juſtice, ſhe having been the firſt day before, and the firſt day two weeks before at the Steeple-houſe in South *Periot*, where *Ieremiah French* the Prieſt being in his high place, and when he had done ſhe ſpake ſome words to the people, then preſently *Richard* the Conſtable took her up, and carried her away to an Ale-houſe, and

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kept her prisoner, & the next day he carried her before *Walter Foy* called a Justice, and *Richard Farnham* himself swore before *Walter Foy*, that *Elizabeth Atkins* had disturbed them the day before in their Steeple-house, and that he was disturbed as soon as he saw her come into the house; wherefore *Walter Foy* sent her to *Dorchester* Prison until the next sessions which was kept at *Sherburn*, where she was brought forth, where *Jeremiah French* Priest of South *periot* came and did swear that she had disturbed him in his Steeple-house; wherefore *Wil. Hussey* Judge of that Court, whose dwelling is at *Shaston*, with the rest of them called Justices, at the Sessions kept in the second moneth, 1658. did send her to the Brid-well in *Sherborn*, there to be kept for six moneths.

Sufferings of the Lord People in Weymouth, *and* Milcom Regis.

ABout the 21 day of the 4 moneth in the year 56. *Geo. Bayly* a Servant of the Lord moved of the Lord, went into the Steeple-house of *Waymouth*, & *Melcom Regis* & begining to speak unto the people, he said, hear the word of the Lord God eternal; whereupon the rude people fell upon him and haled him forth, and then *Thomas Waltham* of *Waymouth*, and *Milcom Regis* aforesaid, being Mayor of the Town, committed him to prison in that town, where they kept him three dayes and three nights, and then had him up into the Town Hall, where they asked him many idle, vain, frivolous questions; as what his name was, and where he was born, and how long he had been from home, and such like things, having not any crime to charge him with, nor the breach of any known Law; and yet notwithstanding returned him to prison again, and the next day made him a *mittimus* and sent him to the Prison in *Dorchester* it being the County Prison.

Upon the 16th day of the ninth moneth 1656. *Jasper Batt* a Servant of the Lord, being moved of the Lord, went into the Steeple-house of *Waymouth*, and *Melcom Regis*, where he found *George Thorn* Priest of the said Town, in the chief seat of the Synagogue, and demanding of him if he were a Minister of Christ, he answered he was, whereupon *Jasper* bid him prove

his Miniſtry, but he like a hireling fled away from his flock, who like a company of Lions fell upon him, and beat and haled him to priſon, where he was detained until the evening, and then let him forth; he was committed by *Thomas Waltham* deputy Mayor in the abſence of *James Gare* Mayor.

Upon the 30th day of the tenth moneth 1656. *John Scafe*, *Robert Wattfield*, *Richard Adams*, *Joſiah Coal*, and *John Allen* Servants of the Lord, being moved of the Lord to go into the Steeple-houſe of *Waymouth*, to declare againſt the Idolatrous worſhip, & to declare the truth of that place, were (by ſome of the Prieſts followers, who are ſaid to be of a gathered Church) very deſpitefully uſed, being beaten and haled out of the aſſembly; and afterwards *John Scafe* a Miniſter of Chriſt being ſpeaking in the grave-yard to the people was plucked down from the place where he ſtood by violent hands, and were all of them dragged through the market to the Town Hall, from whence they were committed to priſon by *James Gare* Mayor of *Weymouth*, where they were kept all that day and night following, and the next day ſet at liberty again.

About the ſecond moneth, in the year 1657. *Ambroſe Rig* a Servant of the Lord and Miniſter of Jeſus Chriſt coming to the town of *Weymouth* and *Milcom Regis*, was moved of the Lord to go into the Steeple-houſe, where he ſtood in ſilence until the Prieſt had done his exerciſe, and then beginning to ſpeak as he was moved of the Lord, the Prieſts flock came upon him, haling, pulling, beating, and tearing his cloaths like ſo many Wolves; and after they had put him forth of the Aſſembly, they had him to the Town Hall, where they asked him divers frivilous queſtions, & after this he was committed to priſon in that Town by *Ja. Gare* Mayor of *Waymouth* and the next day towards the evening, an officer was ſent from the Mayor to the Priſon to tell *Ambroſe Rigg*, that if he would the next morning depart out of the Town towards his home, and not trouble them any more, he ſhould then have his liberty; but he being not free to make ſuch a promiſe, he was then kept alſo that night in the ſame Priſon, and the next morning came Officers from the Mayor with a *mittimus* under his hand to take him forth thence, and carry him to the Priſon in *Dorcheſter*, it being the County Priſon which was accordingly done;

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ſo that he was impriſoned becauſe he could not go out of the Town, who have not learned to entertain ſtrangers.

Upon the fourth day of the firſt moneth 1658. *Dorothy Sanders* whoſe outward habitation is in *Weymouth*, and *Milcom Regis*, was moved of the Lord to go into the Idol Temple in that ſame Town, to bear Teſtimony againſt the Idol Worſhip, and the Idol Shepherd, he being a ſtranger who was exerciſing in the high place that day, who ſeeing her come in, his countenance fell, and ſhe ſtanding ſilent near a quarter of an hour, and hearing his vain prayer offered up from an evil heart (which is an abomination to the Lord) ſhe groaned in the ſpirit, and he that prayed ceaſed; then *George Thorn* Prieſt of the Town ſitting near that place called the Pulpit where the other Prieſt was exerciſing, beckened with his hand to have her taken away, his flock being ready to fulfill the deſire of their leader, who like unhumane bruit beaſts fell upon her, and haled her out of the Aſſembly, and ſhut the doors after her, and being in the ſtreet waiting on the Lord what to do farther, ſhe could not depart without going in again, which accordingly ſhe did, and got up near the place where the Prieſt was, and as ſhe was beginning to ſpeak, the rude multitude fell on her as at the firſt, and ſtopped her mouth, and hurled her out of the Steeple-houſe, and then *Stephen Edwards* of *Waymouth*. and *Milcom Regis* who is called a Bayliff, and choſen by the Town to have done juſtice for that year, committed her to priſon, where ſhe was kept until the ſeventh day of the ſame moneth late at night, by which action *Stephen Edwards*, who is called an elder of the Prieſts Church, did ſufficiently manifeſt his ſpirit of cruelty and perſecution, for ſhe being a woman of a very weak body, and the weather ſo exceeding cold, ſhe was brought ſo low, that it was believed by all that came near her, that ſhe would have lain down the body, and had it not been that *Stephen Edwards* feared that ſhe would have died in priſon, and ſo her blood had lain upon his head, its likely ſhe had lain there long enough.

Here you may ſee how they quench the ſpirit of God, in the Daughters for Propheſying.

Sufferings of the Lords People in South-Periot.

UPon the ſixteenth day of the ſixth moneth 1657. *John Gundry* living in *South-periot*, was moved of the Lord to go to the Steeple-houſe in *South-periot* (it being the firſt day of the week) where *Jeremiah French* is Prieſt; who then being in his high place, when he had ended and was come down out of his high place, *John Gundry* ſpake to the Prieſt, and to the people in the Name and fear of the Lord, warning them to repentance; and while *John Gundry* was ſpeaking to the people, the Prieſt ran violently againſt him and ſtruck him, and then like a hireling fled away, and the next day *Edward Ireland* a Tithing man in that Pariſh came with a warrant from one *Walter Foy* called a Juſtice living at *Bubdown*, having a company with him with Pike and ſtaves, and took him up, and carried him the next day before *Walter Foy* at the Lecture of the Prieſt at *Tealminſter*, where *Jeremiah French* Prieſt, and *Richard Farrham* one of his diſciples came and ſwore that *John Gundry* had diſturbed him, *Jeremiah French*, the Prieſt, the firſt day before (in his Idol Temple) wherefore *Walter Foy* committed him to *Dorcheſter* priſon until the next general Seſſions, but he being ſick in the priſon where he indured a great ſickneſſe, even near unto death, was not brought forth until the ſecond Seſſions after, in the eleventh moneth, kept at *Blandford*, where the Prieſt *Jeremiah French*, and *Edward Ireland* that was the Tithing man that took *John Gundry* up, appeared there at the Seſſions againſt *John Gundry*, and an indictment was framed, and *John Gundry* called and his indictment read, which was falſe (here the Prieſt manifeſted his fruits, and Chriſt ſaid that by their fruits you ſhall know them) firſt he broke the command of Chriſt, who ſaid *ſwear not at all*, *Mat.* 5. 35. and alſo to ſwear to a falſe indictment; and then *William Huſſey* whoſe dwelling is at *Shaftone* called Judge of the Court, with the reſt of them called Juſtices, fined *John Gundry* 40. s. to the Protector, & 40. s. to *Jeremiah French* (here the Prieſt covets for money) who ſat at the bench among them called Juſtices, while *John Gundry* was before them, *John Gundry* was ſent to Priſon by *Walter Foy* for going to the Steeple-houſe, and at the

the Seſſions an indictment framed and read againſt him as to that effect, for breaking the Law, in moleſting, hindering, and diſturbing Mr. *Jeremiah French*, Miniſter, but when he was brought before them, then they called Juſtices, ſaid he ſtood in contempt of the Court, and ſo fined him, although he ſtood ſober before them, being brought forth before them by the Keeper of the Priſon, *John Gundry* was called, and his indictment read the 15th day of the eleventh moneth 1657. the ſame day the Prieſt *Jerem. French*, and *Ed. Ireland* rode towards their home (before *John Gundry* was fined, for after that the indictment was read, and ſome words had paſt from them called Juſtces, *Jo. Gundry* was put by again, and not called until the 7th. day of the eleventh moneth 57 and then fined forty ſhillings to the Protector, 40 ſhillings to *Jerem. French* the Prieſt of South-*Periot*, or elſe to lie in priſon until he pay it, and as they were riding homeward through a Town called *Everſhot*, *Edward Ireland* that was a tithing man, reported that *John Gundry* would be ſent to priſon, who came home to his houſe, and the eighteenth day of the ſame moneth being the ſeventh day of that week, in the evening the Lord ſtruck the ſaid *Edward Ireland* dead ſuddenly in his houſe, which ſtruck a dread in many who had a hand in perſecuting the Lords people, and eſpecially one *Richard Farnham* the Conſtable of that ſame place, a wicked envious man, who hath often and maliciouſly perſecuted the Lords People in that place, as afterwards will appear; this *Richard Farnham* came into *Edward Irelands* houſe to ſee him at the cry of the people, and when he was come into the houſe, the dread of the Lord fell upon him alſo, and he fell down even as dead in the houſe; then many of the people that were gathered together there ran about him to ſhake him up, and after much ſtriving and ſtirring, he recovered to live again, (his meaſure of wickedneſſe being not yet full) but the dread of the Lord lay on him, ſo that he was ſick for ſome time after it, and then for a time the Lords people had reſt from this cruel perſecutor, who when he was again recovered to health, ſoon after forgot the hand of the Lord that fell upon him, and went on maliciouſly to perſecute the Lords innocent people again.

Upon the ninth day of the ſeventh moneth 1657. there was

a meeting of the Lords people to wait upon the Lord at the house of *Samuel Curtis* in South-*Periot*, and after the meeting was ended, many Friends not being past away, there came *Edward Ireland* the Tithing man, and the aforenamed *Richard Farnham* with several others, having a warrant from one *Walter Foy* called a Justice, to apprehend all Rogues, Vagrants, wandering persons and strangers, that cannot give a good account of any worldly occasions for their travel, and under pretence of this warrant, they came into the house of *Samuel Curtis*, and so made a disturbance amongst many sober men, and did there examine several of the Lords People as Rogues and Vagrants, because they were strangers to them (when the Apostle saith be careful to entertain strangers, *Heb.* 13. 2. and the Lord commanded the Jews that they should not vex the stranger, nor oppresse him, *Exod.* 22. 21. being much set on by *Richard Farnham* against them, and when he could not find any thing to be evil in them, but was made to confesse with his mouth in the house before many people, that he did believe that they were honest men, and that they did look like honest me, yet this man *Edward Ireland* examined them where they dwelt, who gave him an account, yet nevertheless he told them, *viz.* the Lords people, that he had a warrant to apprehend Rogues, Vagrants, wanderers and strangers, and they were strangers to him, and by his warrant he must apprehend them (although he confest that he did believe that they were honest men) and so said that they must go with him to the Ale-house that night, unlesse that they would pass their words to him to be forth comming the next morning; but they told him that they should not promise him any such thing, but they would be free men or prisoners, and if he had any thing to say to them, they were there then, and as for some of them they had occasion to passe away in the morning early if they were not hindred; so that if he had ought to accuse them of, they were there then present, but as for his warrant, they told him they were no such people as his warrant spake of, neither did his warrant concern them in the least, then he would have had *Samuel Curtis* to have passed his word that they should be forth-coming in the morning, but he refused (here this wicked man would have numbred the Lords

Servants

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Servants who had been at a meeting of the Lords people, among Rogues, Vagrants, and wanderers; but the ſervant is not greater then his Lord, for the captain of our ſalvation was numbred among tranſgreſſors) but this wicked man being confounded in himſelf (although much ſet on by *Richard Farnham* an envious perſecutor of the Lords people) he went away, ſaying, he did believe they were honeſt men; yet nevertheleſſe the next day early in the morning, theſe men, *Edward Ireland* a Tithing man, and *Richard Farnham* gathered together in the ſtreet with ſome other, and *Hannah Guier* one of the Lords people, who had been there at the meeting then, and that night lay at a Friends houſe in *South Periot*, ſhe being that morning going to *Samuel Curtis* his houſe to ſee friends there, and ſo to paſſe away to her outward being, which was but five miles from *South-periot* at a place called Eaſt-*Cokar*, thoſe wicked men being in the ſtreet (as men that hunt for blood) they took up *Hannah Guier* and brought her to *Samuel Curtis* his houſe, and when they ſaw that the Lords Servants there were paſſed away (whoſe names were *Jaſper* Bat, *John Petman*, *John Collins*, *John Allen*, *John Day*) then *Richard Farnham* was in a wicked rage, and threatened the Tithing-man that it ſhould coſt him five pounds, becauſe he had not the laſt night ſecured them, the Lords People, which had been there at a meeting, and met together to wait upon the Lord; then the Tithing-man got two men with him, *viz.* *Henry Gray* a Baily that goes about to arreſt men, and one *Geſling Guppy*, and draged her along by the arms through dirt and water, and halled her over gates and ſtiles that were in their way as they carried her to a Town called *Bemiſter* about three miles from *Periot*, it being a very wet and rainy day, and that day at *Bemiſter* was a private Seſſions, where ſat *Edward Butler* of *Romer* houſe, and *Edward Chieck* of *Gabrils* called Juſtices; before whom they brought *Hannah Guier*, where came the Prieſt *Jeremiah Frence* alſo, and when they, called Juſtices, had examined *Hannah Guier*, and ſhe having given them an account of her buſineſſe at *South-Periot* which was to come there to a meeting of the Lords people, coming to wait upon the Lord, and ſhe had been at the meeting, and ſhe was going to ſee her Friends at *Samuel Curtis* his houſe, and ſo to paſſe away to her

outward being, forthwith for which cauſe, they called Juſtices, *Edward Check*, and *Edward Butler* made her a paſſe, and ſent her back to *South-Periot* again, and from thence to be ſent home to *Eaſt-Kokar* five miles from *South-Periot*, from Tithing to Tithing as a Vagrant and wandering perſon, not being able to give any account of any worldly occaſions for her travelling, as in her paſſe is ſet down; here by theſe men the Lords people are accuſed for wanderes, and called Vagrants for going five miles from their outward being to a meeting to wait upon the Lord.

Upon the 11th day of the ninth moneth 1657. there was a meeting of the Lords people, to wait upon the Lord at the houſe of *Samuel Curtis* in *South-Periot*, after the meeting was ended, ſome friends being paſſed away, and many being behind in the houſe which were ready to paſſe away; *Richard Farnham* then being Conſtable, came into the houſe with a company with him, and alſo one *John Lane* a bloody man, who ſaid we are a company of people not fit to live upon the earth, and the ſaid *Richard Farnham* laid violent hands upon *Nicholas Woodworth*, a friend that was there of the meeting, and haled him out of the houſe, & dragged him to his own houſe, where he kept him a priſoner; and then he came again to the houſe of *Samuel Curtis* the ſecond time with his rude company, and examined *Robert Giles* another friend what his buſineſſe was there that day, he anſwered, that he came there to the meeting of the Lords people) to wait upon the Lord, then *Richard Farnham* demanded of him a better account; then *Robert Giles* asked him whether that was not a ſufficient account, for him to come to the meeting to wait upon the Lord, then *Richard Farnam* ſaid that it was a ſufficient account whereupon, he was at a ſtand, and yet nevertheleſſe preſently after, with rage he laid hands on *Robert Giles* to hale him forth out of the houſe, then *Samuel Curtis* deſired to know of *Richard Farnham* where he had a warrant for what he did, ſo to come into his houſe in ſuch a manner and hale his friends out of his houſe? but he anſwered him he ſhould not know whether he had a warrant or not, then *Sam. Curtis* told him he ought to ſhew his warrant for coming into his houſe in ſuch a manner, but *R. Farnham* ſaid he would not; then *Thomas King* one of the ſame Pariſh, whoſe dwel-

dwelling is in *South-Perior*, said it was but a reasonable thing for him to shew his warrant; Then *Richard Farnham* asked *Thomas King* whether he would resist him, who answered he would not resist him; then in his madnesse he laid his hands on ROBERT GILES and THOMAS KING both and haled them out of the house, and carried them to his own house, where the other Friend was, and set a guard upon them, and kept them prisoners for near an hour, then he came again the third time to SAMUEL CURTIS his house, the doors being shut, and never demanded to come into his house, but violently drew open his doors and came in, and ran up and down his house with his rude company after him through his chambers and other rooms; and then SAMUEL CURTIS demanded of him where he had a warrant for what he did, for doing such things in his house; Then *Richard Farnham* answered and said, I'le tell thee that another time, and when he had hunted up and down his house as one that hunted for blood, as if he could not be satisfied soon enough, he passed away and went to his house again, and after a little time he called NICHOLAS WOODWORTH, and ROBERT GILES apart one at a time, and read an old warrant that he had got which did belong to a former Tithing man the year before, which Tithing man was out of his office, and the warrant was for the apprehending of Rogues, Vagrants, and strangers that could not give a good account of their Worldly businesse, and with this old warrant he came to abuse and disturb the Lords people, who had met together to wait upon the Lord, and then pretended he had a warrant to cover him in his wickedneſſe, but his covering is too narrow, it is seen thorow in this the day of the Lord, it will not cover him, for *Cain* and all his Generation is seen, their coverings will hide them no longer; but at last, let them all three go again, having nothing to say to either of them, nor ought to accuse them of.

Upon the the twenty fourth day of the eighth moneth 1657. being the seventh day of the week, HUMPHERY SMITH came to *South-Perior* to the house of SAMUEL CURTIS

he being then riding towards *Exmister* in *Devon*-ſhire to a meeting there near the Town, at a place called *Uphay*, and SAMUEL CURTIS rode with him the next day being the firſt day of the week, had there a peaceable meeting amongſt many, in whom there is much deſires after the living truth of God; and the next morning being the ſecond day of the week, SAMUEL CURTIS was to return to *Chard* Market to buy commodities that he wanted for his trade, he being a clothier, and being paſſed forth of the Town on his way towards, *Chard* and his friend *Humphery* SMITH with him, there came a wicked man from *Hauck-Church* riding with much violence, and a Tithing-man behind him with a warrant from *Thomas Bampfield* of *Poletymore* houſe in *Devon-ſhire*, to apprehend HUMPHERY SMITH, and any vagrant perſon wandering in his company, whereby they were both brought back to *Exmister* again, and carried to a place called *Bear-Hall* (about ſix miles from *South-Periot*) where *John Hodder* Prieſt of *Hauck-Church*, & *Thomas Bampfield* called a Juſtice came, who conſulting together, *T. Bampfield* examined where they had been, they told him at a meeting of the Lords people to wait upon the Lord; then he demanded where they were going, and SAMUEL CURTIS told him he was going to *Chard* Market, and from thence to *South Periot* his outward dwelling place, and his friend HUMPHERY SMITH with him, yet neverleſſe although he had not any thing to accuſe them of, he commanded the Conſtable to ſtrip them both naked, and whipt them for vagrant perſons, and then he would make each of them a paſſe, and ſend them home from Tithing to Tithing; Then SAMUEL CURTIS being a Clothier, and but ſeven miles from his outwad habitation, asked *Thomas Bampfield*, how, or by what law he could make him a Vagrant perſon, and ſo to whip him, he being a trads-man, and going on his way to *Chard* Market on purpoſe to buy things which he wanted in his trade, ~~*Thomas*~~ *Curtis* being a man of eſtate; *Bampfield* called a Juſtice, ſaid he would do it (*viz.* have him whipt for a vagrant) and then he ſhould take his remedy againſt him afterward; ſo they were both

whipt

whipt naked to the midle, & in a close by the house where were many people, and some seeing it said, that if this were the liberty that they had so long fought for, they had fought for a liberty indeed, to be taken up on the high way going to market & whipt, and so sent home with a pass for vagrants; saying also, if they do this already, what will they do next? SAMUEL CURTIS being known thereabouts, both to the man of the house and several others, the man of the house whose name is *Robert Buridge* who was much troubled to see such actions, which being done, one good book, and many good papers were taken from us, and most of them burnt by *Thomas Bampfield*, who commanded the Constable to take them from us, and they took from *Samuel Curtis* several notes which were his accounts, but they gave him his accounts again, but many good papers which *Thomas Bampfield* had taken from them which were for spreading abroad of the truth, *Thomas Bampfield* burnt in the fire, and then althongh one way did lead to the place of their abode, as he called it, yet he sent SAMUEL one way, and HUMPHERY another, with each of them a passe, and Officers from Tithing to Tithing, the place where they were whipped being six or seven miles from SAMUEL CURTIS outward dwelling house; the copie of his passe as followeth.

Devon.

"SAMUEL CURTIS of *South-Periot* in the County of "*Dorset* Cloathier of a middle stature, black hair, "aged about forty years, was taken vagrant, and wan- "dering at *Exmiter* in the said County of *Devon* this "present day being the 26th day of *Octob.* 1657 and was "then, and there Lawfully whipped therefore, and he "is appointed to be carried from Tithing to Tithing "by the respective officers to *South-Periot* in the afore- "said County of *Dorset* which is (as he saith) the place "of his abode, and he is to go by *Marshal-bay*, and so "to *Broadwindsor* and is allotted till to morrow nine of "the clock and no more, at his peril, given under my

"hand and seal this 26th of *October* 1657. *Thomas Bampfield.*

This *Bampfield* was Speaker in a late Parliament.

PETER MABER, and GEORGE HARIS dwelling in *Blackmore* in *Dorset-shire*, were both committed to prison by *John Fitz-James*, and *Walter Foy* called ustices, for no other thing they had to charge them with, but for not putting off the hat before them at the siting at the Crown in *Sherburn* the twenty third day of the seventh moneth, 1658. as followeth.

They with some others, a little time before they were committed to prison, were at the town of *Sherburn* where HUMPHERY SMITH a Servant of the Lord and Minister of Jesus Christ had a meeting, where they were unhumanely abused by a rude multitude, they not resisting any in the least, were dawbed with dirt and dung and the filth of the Town, and many great stones cast at them, some their heads broak, some thrown down on the ground, many hundreds compassing them about with great shouts and houps, following them into a house, they being not willing to go forth, least there should have been more blood shed, tarried all night in the house; they like the *Sodomites* compassing the house about, laying wait at the bridge most part of that night.

John Chaffen a Captain in *Sherburn* he hearing of the uproar, and how the peace was broken (he not being at home that day) and one of his Sons very much abused, he got a warrant from *John Fitz-James*, and *Walter Foy*; then *John Chaffen* sent to them *Peter Mabber* and *George Haris* to come before them to testifie how they were abused, who being free born in the Nation, and being not willing to be murdered by consent, went but to lay the thing before them, for *John Fitz-James* told them he would execute justice upon the evil doers, but they told him that they came not thither to have them punished, but did freely forgive them all as they then declared. yet because they did not put off their hats, they were sent to prison, and they

they at liberty that abused them, and made the uproar.

A Coppy of their Mittimus.

Dorset.

"WE send you herewith all the bodies of *Peter Maber* "and *George Haris*, who were both required to "put in sureties for the good behaviour and appearance "at the next general Sessions of the peace for this county, "to answer divers and sundry misdemeanours committed "by them in our presence, and they refusing so to do, "these are therefore to require you to take them into "your safe custody, so that they may answer the premi-"ses at the Sessions aforesaid. Given under our hands and "Seals the twenty third day of *Sep.* 1657.

John Fitz-James, Walter Foy.

The seventh day of the eighth moneth 1657. they appeared before ten or eleven of them called Justices at the general Sessions at *Bride-port*; when they were first cal-ed forth to the bar, they caused the cryer to say, that this Court did charge and commanded all manner of persons to be uncovered in the face of the Court, they standing as before, because they did not put off their hats, they called Justices, said that they were not subject to authority, PETER MABER said that they were subject to the Law, and that they were bound over to answer the Law without a Law; they said, if they would not submit to the Court, they would proceed against them as contemners of Authority; *Peter Maber* said, to the Law they would be subject, but to their will they could not; then they read an indictment that they had framed against them; and were jndges & witnesses themselves, & they bid them hold their peace, & asked them whether they were gilty when they had broke no Law, then they said, they did know no Law that they had broke, & how could they be guilty? they asked a-gain by whom they would be tryed; PETER MABER said, they had no need to be tryed, except they had broken the law; then they desired the statute might be read that

they had broke, they said they had a commission from the Lord-Protector; then they read something to them, but to fine them for not putting off the hat was not in it, then they fined GEORGE HARIS ten pound, and PETER MABER five pound.

But before they were all agreed upon it, there was much whispering one to another, and to the Recorder, with much lightnesse and laughter, one of them whose name is *Francis Collis* kept his hand before his mouth, that his laughter might not be seen, and *Roger Clavi*, one of them called Justices, cryed often give them the oath (as if one snare at a time were not enough) then they read the judgement that they had passed on them, & read their names in a confused manner, calling them by other nams; then they which before laughed at them, laughed one at another to hear them called out of their names, and so made sport of the innocent; their *mittimus* was made by a Quartermaster of the late Kings army, who is often imployed to be their Clerk, and they who ever have been faithful to the States, having much arrears behind, have this for their reward.

Dewens Morry being moved to go to the publick meeting in the Parish of Haw Church, in the County of *Dorset*, upon the 2 th day of the 7th month 65-. Where *John Hodder* Parish teacher, prayed that they might walk holy, as Christ walked, with more words to the like purpose; when he had ended his exercise, shee was moved to ask him whether he did believe that it was possible to be attained to what he had prayed for: at the first he have her no answer as shee remembers; then shee asked him again, and he answered, It might: then shee mentioned that he had prayed, that they might walk as Christ had walked holy; to which he answered, That they had a promise for it, he granted that they might so walk in a proportion: shee said that Christs walk was without sin, Christs walk was a perfect walk, and that he had owned perfection: Further shee saith, shee having

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ving received a meſſage from the Lord of Hoſts for to declare among them, as ſhee was declaring of it, the ſaid *John Hodder* was ſpeaking of Officers, and before that ſhee was gone out of the Publick Houſe, he ſaid that he was ſorry that the Officers had no more care; ſhee went away to a friends Houſe, where ſhee had lodged the night before, where ſhee had not been long before; one of the Officers came thither, and queſtioned her concerning her ſpeaking in the Publick, and told her that ſhee muſt anſwer it; ſo he went away again, after dinner he came again, and brought the Act with him, by vertue of which he commanded her to go with him, which command ſhe obeyed; ſo he would have her to go into the ſaid *John Hodders* Houſe, which ſhe did; but *John Hodder* was much inraged for it, and ſaid that he had nothing to ſay to her, and that he was not to receive ſuch into his Houſe; and gave the Officer a charge of her, and bid her go out of his doors; ſo ſhee was kept Priſoner part of that day, at a Houſe where there was Bear to be ſold, afterwards ſhe was let go to the friends Houſe again untill the next morning, then ſhee was compelled for to go about ſome 6. miles, to one of them called Juſtices, where the ſaid *John Hodder* came for to accuſe her, where he complained that ſhee had much diſturbed his Congregation, ſo ſhee demanded of him what evill ſhee had done? he told her that a Woman muſt not ſpeak in the Church; ſhee denied it to be the voyce of the Woman that ſpake, ſhee ſaid it was the voyce of the Spirit of God that ſpake; ſhee asked him what Law *Paul* had for a Woman if ſhee did ſpake in the Church? he told her that *Paul* had no Law, but that *Paul* did wiſh that he had had a Law: ſo after many more words had paſt both with him, and him called Juſtice, it was ordered that ſhe ſhould go back again to Haw-Church that night, and there ſhee was to be whipt untill the bloud did come, which thing was done the next morning early, ſhee received many cruel bloudy ſtripes, and ſo was ſent home with a Paſs from Tithing to Tithing. But the bloud of her and many more, will not ſatisfie the Prieſts.

Behold

Behold the wicked ſhall be as chaffe, and the Enemies of the Lamb as duſt, for ever a perpetual ſhame ſhall cover them all for ever, and the Lambs ſhall ſpring up and flouriſh in the power of the Fathers love, and the devourer ſhall ceaſe, and the faithfull ſhall multiply, and righteouſneſſe ſhall flouriſh for ever, and a bed of torment is prepared for the perſecutors, and all the wicked whoſe day is come.

THE END.